identity, a delight of intimately differentiated
oneness and an absorbed self-rapture.
A separative knowledge arises when the sense
of differentiation overpowers the sense of identity;
the self still cognises its identity with the object
but pushes to its extreme the play of intimate
separateness. At first there is not a sense of self
and not-self, but only of self and other-self. A
certain knowledge of identity and by identity is still
there, but it tends to be first overstructured, then
submerged, then so replaced by knowledge through
interchange and contact that it figures as a secondary
awareness, as if it were a result and no longer the
cause of the mutual contact, the still pervasive and
enveloping touch, the interpenetrating intimacy of
the separate selves. Finally, identity disappears
behind the veil and there is the play of being with
other beings, consciousness with other consciousness:

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an underlying identity is still there, but it is not
experienced; its place is taken by a direct seizing
and penetrating contact, intermingling, interchange.
It is by this interaction that a more or less intimate
knowledge, mutual awareness or awareness of the
object remains possible. There is no

feeling of self
meeting self, but there is a mutuality; there is not
yet an entire separateness, a complete otherness and
ignorance. This is a diminished consciousness, but
it retains some power of the original knowledge
curtailed by division, by the loss of its primal and
essential completeness, operating by division,
effecting closeness but not oneness. The power of